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J.N. Hostetter

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# EVANGELICAL VISITOR

R. I. Witter  
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Brethren in Christ Church, Fordwich, Ontario, Canada

## Altars

When Paul was journeying for the Lord, preaching as he went, worshipping with each opportunity, he came upon the ancient city, Athens. His first consideration was their worship program. His second concern was a logical approach to these intellectuals. He found his opportunity in the inscription of one of their own altars. The inscription read "To the unknown God." By suggestion of this altar the fearless missionary of the Cross spoke a message concerning God. He honored God in creation, he rebuked them for idolatry, he preached salvation by atonement, the glorious resurrection and then in terms easily understood called for repentance. Our churches of today constitute the public altars of our communities. Within the sacred precincts back of the altar itself are the sacred stands (pulpit) that represent the declaration of truth. May our proclamations of Divine truth be so owned of God that our altars will have bowing before them those who want to meet God.



# A House of Prayer

Bishop E. J. Swalm

*Sermon delivered by Bishop E. J. Swalm on the occasion of the dedication of a former Methodist Church in the village of Forwich, Ont., which was purchased and remodeled and dedicated October 19, 1947 by the Howick congregation in Waterloo district.*

THE text from which I feel led to speak to you on this memorable occasion is a statement found in Isaiah 56, verse 7, "Mine house shall be called an house of prayer for all people."

Reference is here made to the temple in which God's ancient people, the Jews, were expected to worship, and undoubtedly Jesus was quoting these words when He drove the money-changers from this building centuries later. Matt. 21:13; Mark 11:17; Luke 19:46.

We have reason to feel that our purposes have divine sanction in this special assembly today for according to John 10:22 Jesus graced and sanctified the feast of Dedication by His presence.

While thinking in terms of the Lord's house and true worship we are reminded that the privileges of worship are widened in this Holy Ghost era. Ever since that pathetic moment when the Master looked over Jerusalem with its profaned temple worship and said "Behold your house is left unto you desolate" Matt. 23:38. It is "Wherever two or three are gathered together in my name there am I in the midst of them."

We have many times heard people say "I was saved in a certain church" and some "I was sanctified in this or that place of worship," but we have also known some staunch Christians who were saved in their home or about their work and others who were definitely sanctified with praying behind a haystack, in a corn field or in the woods.

Nevertheless we feel that a specially prepared place of worship such as we dedicate today is in accordance with God's plan and is of real value. We are exhorted "not to forsake the assembling of ourselves together," and while we can be inspired by secret devotions, yet there is guidance, safety and blessing in the centralization of our theocracy.

Evidently a spacious court yard surrounded the old temple known as the "temple area" across which Jesus prohibited people from carrying vessels. In other words, they could not use these sacred grounds as a short-cut to enhance secular interests.

The twentieth century church does well to maintain a wide margin between her facilities of worship and the materialistic world about her. Too often we fear our

assemblies serve as short-cuts and time-savers for earthly gain.

Since prayer is the most prominent designation of the house of worship may we consider some of the appropriate occasions of prayer.

In all regular and special worship services an atmosphere of prayer, praise, and reverential awe should be insisted upon above all else. All devout Christians, who are able, will be seen wending their way to the house of worship on the Lord's day, and those who deliberately absent themselves desecrate the Sabbath and despise the house of the Lord.

Respecting a special place of prayer and worship involves due recognition of the decorum set forth in the Word which asks men to appear with heads uncovered and women to be veiled during their approach to God in worship. Associated with this same thought comes the conviction that many people only think of church going as a dress parade. While I feel we should wear the best clothes we have to the house of the Lord, yet they should bear striking evidences of simplicity so that the poor and unfortunate are not made to feel out of place. The adherence to a uniform such as the Brethren in Christ wear tends to avoid such errors. We asked a lady on one occasion why she so frequently comes to church late. She replied with unusual honesty that she likes to come into the meeting after all are seated so that they will see her nice clothes. (We were almost shocked at her frankness but it was certainly enlightening to know why some people are so tardy).

The house of the Lord should be regarded as a place of prayer in the matter of making sacred vows and promises. Think of the many church vows taken within her walls. Many of them to be forgotten all too soon. Might it be that the atmosphere was not as prayerful as it could have been? There are marriage vows so often pledged at the altar of the sanctuary. Too long have we held our weddings apart from our church and church life. It is proper to regard Christian Marriage as one of the sacraments of the church. If this attitude was more firmly upheld the home and family life of our more evangelical and plain people would be more attractive and wholesome. However we fear that church wedding decorations, superfluous display, as well as superstitious practices have diverted attention to secondary values and the house of prayer is profaned.

How sacred is God's house as we meet to observe the ordinances of His word. We speak weighty eternal truths to each other and to the world as we humbly stoop to

wash each other's feet. What affectionate attitudes we profess as we salute each other with the Kiss of Charity and what oneness we exhibit in our circle around the Lord's table. Eternal God help us to remember we are in the place of prayer.

Most appropriate is prayer in times when people are conscious of their sins or in times of revival. Evangelism is a lost note in many a pulpit. We as a people hold that old-fashioned revivals of the Wesley, Finney and Moody type are practical today and desperately needed. Oh that this newly made altar of prayer may often be stained with the tears of the penitent and these walls reverberate the groans of the seeker and the shouts of the victorious.

It should be a house of prayer in times of national calamity. If our churches had more twenty-four hour chains of prayer and less bingo parties we might stop war. In times of sweeping epidemics such as polio, flu, etc., if we gathered at the sanctuary for earnest prayer our church doors could be kept open instead of imposed rigid quarantines. We hope that Divine Healing will continue to be manifest in our services while we wish to avoid the fanaticism of some of the radical and false healing cults of our day who have brought ridicule on the doctrine. Yet may we always welcome the sincere sufferer who asks the elders to anoint and pray. Dear Lord make it a real house of prayer to all such people.

Again it should offer a beautiful and helpful expression of prayer when hearts are crushed by sorrow and bereavements. Many good opportunities to comfort hearts and preach the Gospel are aborted by undue eulogies and extravagant floral displays until the house of prayer seems more like a political rally and looks more like a flower show than a memorial or funeral service.

Thus we might multiply occasions where prayer would be not only appropriate but highly essential to the well being of society. May this and all other such buildings be true symbols of God's presence with men on the earth.

Let us then see well to it that it continues to be a house of prayer, open for private, public, and every type of sincere, earnest, heaven-bending devotion. May we impress our generation that—

The place most delightful this earth can afford

Is the place of devotion the house of the Lord.

Bishop Swalm then officially dedicated the building as a place of worship and Bishop Alvin Winger offered the Dedicatory prayer.



## Editorial

### SACRIFICE WITHOUT FREEDOM

According to Cruden a sacrifice is an offering of any sort to a deity, with the idea of procuring favour or avoiding disaster. The story of King Saul stating that the best of the sheep and oxen were kept for sacrifice needs but to be mentioned to be remembered. It caused the prophet Samuel to say: "Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

In the recent past the peoples of the so called democracies were called upon to make all types of sacrifice for the cause of liberty and freedom. We are still told to keep our freedom by buying liberty bonds freely. Has our sacrifice brought freedom? Will buying liberty bonds bring or keep freedom? Individual nor world freedom can never be received through any type of sacrifice. Can God bless America or any other Nation until she has learned to obey His will? Never. As a people we can support the Red Cross and kindred relief agencies until it hurts, but it will avail but little unless we learn to respect God's moral code and cease to be a people given to chambering and wantonness, a people bound by sinful desires and pleasures.

Nor can the Church ever place sacrifice, ritual and doctrine in the place of holy living and expect to get by with it. Obedience to God's holy law in the only thing which can ever give freedom and liberty. Being an adherent of a conscientious objectors program, or a donor to C.P.S. relief program may mean sacrifice but it does not spell FREEDOM. A person may object to war and be sold to lust, bound by a sin which is far worse than war. He may give his body to be burned on the altar of sacrifice and lack charity hence be nothing.

Obedience to God's whole program including purity, charity, tolerance, goodwill, faith and above all, to a holy living will bring mercy and freedom from a God of justice. As a certain writer has said: "Love and obedience will never fail. Since obedience is thus the one thing, the essential, more important thing than anything else, it should hold the supreme place in our hearts and lives." The supporting of a missionary program, a relief program or any other agency should never be placed as a substitute for obedience to God's call for service. However great your sacrifice may be don't forget that God wants YOU not your offering for His use.

—J. A. C.

When Paul was describing the Christian's armor he associated peace with footwear, namely, "Your feet shod with the preparation of the gospel of peace." The word 'preparation' as used, is an interesting word. It suggests the thought of, adjusted to, properly fitted, or in present day terms, can be spoken of as 'custom made.'

Probably no part of the body is as sensitive to a proper fitting as the shoes worn on the feet. Too large or too small alike, have far reaching effects on health, ability to serve and most of all, our own immediate physical comfort. The Gospel of Peace is marvelously adapted to meet the requirements of the soul of man.

The term 'peace' as glibly used by nations and society of our day is far removed from the true essence of peace itself. In fact, peace as we know it today is only the cessation of shooting, bombing, bayoneting and other dastardly deeds of war. When men are hungry and cold, live in dreadful suspense about the future, no sense of security today and no hope of a livelihood tomorrow, to tell them peace is here, is mockery. To hold up a big stick (military preparedness) and say we will keep peace in the world, is something that history has proven to be utterly false. Emphatically the prophet declares "There is no peace, saith my Lord, to the wicked."

God holds the blue prints by which peace can be fitted and enjoyed. The drawings are absolutely the same whether a world, a nation or an individual are to be fitted. The one thing remarkable about this preparation of peace is when it cannot be made to fit. No possible way can be found to adjust it to guilt. When a Divine law has been transgressed, no other course can be followed to secure peace, but confession, humbling one's self before God and acceptance of forgiveness as provided through Jesus Christ.

One look at a tottering world and practices, as they are being engaged in from one end of the globe to another, and then compare these activities with the standards of Divine law and the present world conditions are easily understood. The confusion will get worse and worse unless we face about and repent of our ways.

Peace comes from God to that nation or people who will humble themselves under the mighty hand of God. Peace comes to that soul that bows at the foot of the cross, acknowledges guilt, confesses sin, accepts the Blood and takes Jesus Christ as his personal Saviour.—J. N. H.

*"In the morning when you wake,  
Let the first thing that you do  
Be to talk to God and take  
His love and kindness out with you.  
And let His message in your heart  
Give your day a joyful start."*

—Selected.

### A WORK-BOOK

Several years ago the Manual for Christian Youth came off the press and began circulating throughout the church. It has had good acceptance and at least in a measure has met a need for doctrinal presentation among our youth. There just arrived in my morning's mail a copy of the workbook that has been prepared to be used with the Manual for Christian Youth. It is something new in the set-up of Brethren in Christ literature and we believe will definitely assist in making the study of the Manual very interesting and highly profitable.

The preparation of this workbook is part of the task of the Committee on Preparation of Doctrinal Literature. Practically the entire work was prepared by Dr. Jesse F. Lady, president of Beulah College, Upland, California as work for his Doctor's degree. Its quality speaks for itself. In it is included the technique of present-day teaching. In addition to finding a place of usefulness in our church schools, this work book is well adapted to use for classes in congregational life. The youth who do not attend any of our four schools will profit greatly in their knowledge and understanding of the Brethren in Christ church, if taught and directed by a capable teacher.

Statistics make it clear that our greatest loss of youth has been in the average congregational life. Church schools have proven their worth in securing and maintaining the loyalty of Christian youth to the doctrines of the Brethren in Christ church. Might this be definitely a result of a teaching ministry that day by day has impressed the truth to youthful lives.

Ministers, pastors and leaders—why not let us assemble classes of the youth that we now have in our Sunday Schools, Young People's Meetings, etc. and take them carefully through the Manual for Christian Youth, using this newly prepared workbook for a stimulus. Some of our wavering youth can be stabilized if we will take a little time to help them to more fully understand the doctrines for which we stand.—J. N. H.

### Necessity of Discipline

So long as we allow our child-guidance to be dominated by sentimental theorists who believe that if a child is chastened it may develop an inhibition which will affect its later self-expression, so long shall we fail to recognize that discipline is an essential part of human development. It is time for America to resurrect that standard of discipline which did so much to give this country its rugged, stalwart honesty of purpose, its determination, its achievements.—J. Edgar Hoover.



## One Never Knows

Harold J. Sutton

A naturalist was holidaying in the woods. One day he had tramped for miles, studying and enjoying the trees, wild flowers, bird and animal life about him, and gathering refreshment for body and spirit from the stillness. But finally he became very, very thirsty. Then he came upon a small clearing where there was a bit of a farm with a small house and barn. He knocked at the door of the house and asked for a glass of water.

The woman who answered his knock invited him to come in and be seated while she smilingly went for the water. "Mother, perhaps he would like a drink of milk," said a small boy in the kitchen.

So she brought him a big glass of nice cool milk—it seemed to the naturalist he had never tasted anything quite so good as that milk. He offered to pay for it. The woman refused, saying, "It's not much we can do for anyone, and we're glad to have this opportunity to do what we can."

As the stranger left he handed her his card, saying, "Well, if you are ever in need for help along my line, come and see me and I, too, will give of my best. I shall not forget you." When they looked at the card they saw on it the name of a prominent physician, and the address was that of a well-known medical center.

Two years afterward the woman was taken very ill. A major operation was necessary. Her husband took her to the address given on the card. After her illness, and when she was about to return home, she asked for her bill. It was six hundred dollars. The woman knew that it would perhaps take years for them to complete the payment of this large sum; though, of course she knew only the ordinary fee had been charged. Then she looked at the bottom of the bill, and, to her surprise, saw that it was receipted. And the receipt read:

"Receipted in full by the payment of—a glass of milk." Truly—one never knows.  
—Selected

## Pointers for Preachers

A layman visited a great city church in Ohio during a business trip. After the service he congratulated the minister on his service and sermon. "But," said the manufacturer, "if you were my salesman I'd discharge you. You got my attention by your appearance, voice and manner; your prayer, reading and logical discourse aroused my interest; you warmed my heart with a desire for what you preached; and then—and then you stopped without asking me to do something about it! In business, the important thing is to get them to sign on the dotted line."—*The Brethren Missionary Herald*.

## Time For Action

W. O. Winger

We copy a note of warning, sounded by Doctor John R. Mott, who with incomparable knowledge of the Churches of the world, says, "the situation is absolutely unique, in the history of the Christian religion, unique in opportunity, unique in danger, unique in responsibility, and unique in duty. The Church is confronting a rapidly climaxing world crisis, stupendous changes are constituting the greatest single opportunity which ever confronted the Christian religion and it is an opportunity which will not linger."

With such a startling statement of the world's need of missionaries now, by one qualified we believe, second to none in the Christian world today, can we the professing Church—dare we—remain as inactive as in the past?

Disregarding clarion calls, we fear, some like Jonah have disobeyed and never repented to go later to preach the Gospel. Sad it is when some such may have become hard and cynical or indifferent and do untold harm to the cause. But we can be thankful for those who, feeling they have missed God's best, are now doing what

they can at home, advising young people to obey God at any cost. We can be thankful for others who possibly for health reasons could not go to the Foreign Field, but are most faithful at home in prayer and with prayer groups forwarding mission work at home and abroad.

As we see the situation, the needy condition is most desperate if we sit still inactive, but if we arise, step out and follow where the Master leads the Church presenting a solid front as Israel at Jericho—then the condition is not hopeless, but victory will perch upon our banner as we go.

Aren't we hard hearted, if not brought to most earnest travailing prayer, that the two additional men, and Doctor much needed in Africa along with help for India shall not be thrust fourth now? In travailing prayer God can bless us with a vision of the world's need and help us to pray that spiritually qualified workers may be sent to every needy field at home and abroad. At this time we can still act before the night comes when no man shall work.

## My Prayer

Edna M. Harman

*"Lord, cleanse my heart of all its dross.  
Help me count all things but loss,  
Just to glory in Thy Cross  
Is my desire.*

*Oh to be completely thine,  
Holy Spirit, now refine  
This now—yielded heart of mine  
With Thy fire.*

*Surrendered now my stubborn will,  
In the fire holding still,  
With Thy Holy Spirit fill  
And with power.*

*Keep me close in touch with Thee  
Constantly so yielded be  
Thine own Will be sweet to me  
Every hour.*

*Praises now my heart shall swell  
For the One I love so well;  
Love that tongue can never tell  
In my breast;*

*Now my Captain and my Guide,  
Blest Companion at my side,  
Within, without, what'er betide  
I can rest."*

## Use of Tobacco by Ministers Banned

Resolution adopted by United Brethren Conference:

Clergymen of the Church of the United Brethren in Christ, must stop using tobacco, or lose their licenses.

The quadrennial general conference at Lancaster, Pa., adopted a resolution providing the revocation of ministers' ordained if found guilty of smoking, chewing or using snuff.

A movement had been on foot to bottle up the mandate in the committee, but an address criticizing the ministers for smoking, by J. B. Parsons of Indianapolis, a lay delegate, settled the question.

Parsons declared "It is about time for the Christian ministry to be clean—to truly set an example. In a day when young girls sit about restaurant tables puffing at cigarettes and young men become slaves of the habit, it is no time for ministers to go about doing that very thing to which the church is strongly opposed."—Selected.

The tragedy with the present day life is the fact that many are flying too low. They do not have the eagle wings to keep them in the blue expanse above. There are different difficulties and troubles that can only be met by rising above them.—Selected.



## The New Birth

Earl Sider

*A radio sermon preached over station C.K.P.C., Brantford, Ontario, based on the words of Jesus in John 3:3 "Except a man be born again he cannot see the kingdom of Heaven."*

A GREAT deal is said to-day about God being the universal Father of Humanity. We often hear such phrases as "the Fatherhood of God," "the Heavenly Father," and "the Divine Fatherhood." It is true that every child born, created by God, enjoys God's providential care and blessings, but before one can look up into the face of God and truly call Him "Father," and enjoy a filial relationship, he must be born again, born of the Spirit of God. That is what Jesus meant when He told Nicodemus, "Except a man be born again, he cannot see, or enter into, the kingdom of God."

You may now be asking the question, "Why is not our first, our natural birth, with its inherited and acquired endowment, sufficient to give admittance into, and make one a partaker of, the heavenly kingdom? This question is answered by Jesus when He said to Nicodemus, "That which is born of the flesh is flesh." Like always begets like. And the most of us have had enough experience with self and have made sufficient observation in the lives of others, to accept the statement of Paul in his letter to the Romans when he said "In me, that is, in my flesh, dwelleth no good thing." Paul said, before his conversion he kept the law blamelessly, yet he found his flesh inherently evil, disqualifying him for the kingdom of God.

History has proven that man, within himself, is utterly unable to qualify for the heavenly kingdom. Greece, with her great philosophers, and schools of learning, endeavored to save the world socially and morally, but every renewed effort merely found her sinking more hopelessly in the mire of the vilest sins. Rome, with her might and iron hand, determined by force to curb the advancements of evil in the world over which she ruled. But in spite of her best efforts found the very fabric of her social, moral, and political life, rotting in sin. But most outstanding, is the case of the Jews, for even their religion, strict in form and ritualism, did not qualify them for the kingdom of God. For after centuries of formal observance of their religion, when Jesus came to them, they did not know Him, they could not understand His teaching, they refused to accept His standards of life, and finally demonstrated their corruptness of heart by nailing Him to the cross. The learning of Greece, the might of Rome, the religion of the Jews all failed to fit their people for the heavenly kingdom, because, that which is born

of the flesh is flesh. The only solution is found in the words of Jesus, "Ye must be born again."

In spite of the testimony of history and personal experience, people today are substituting for the new and spiritual birth. Education is one substitute. We might take a filthy, rude and ignorant boy, put him through the schools and make of him an entirely different person. Education might chain up his lusts, but it cannot change his heart. A wolf is still a ravenous beast even though it is chained. The prophet Jeremiah said "Can the Ethiopian, (the black man), change his skin, or the leopard his spots? Neither can ye who are accustomed to doing evil, do good." There never was a day when education reached the point that it has today, neither has there been a time when wickedness is as terrible as today. I met a policeman in a prayer meeting one time and he told me they were not having trouble so much with the down and out, but with the educated.

Some people affiliate themselves with a Church, take the Church vows and are baptized. But all that are baptized may not be born again. In the days of the early Church, when it became popular to be a Christian a man by the name of Simon Magus was baptized, but who, Paul said, was still in the "Gall of bitterness and in the bond of iniquity." One may engage in all the outward duties of religion and yet not be born again. All the external duties of religion can be performed by natural abilities. Yes, and men may be very strict in their way of religion, and yet be strangers to the new birth. Paul, speaking of his life before his conversion said, "After the strictest sect of our religion I lived." The natural, unregenerate man may really enjoy strictness in religion and yet be utterly void of the grace of God, and far from demonstrating the beauty of Jesus. That is why Jesus said "Ye must be born again."

And again, people may have deep conviction, a troubled conscience and real soul pangs because of sin, and yet these feelings all die before being really born again. Their pangs of soul and conscience amount to nothing at last. They have died in the birth. King Pharaoh and Simon Magus had such convictions as made them ask for the prayers of others. Judas repented of his sin most bitterly and gave back the thirty pieces of silver. But none of these ever received a new life with its joy and peace, for except a man be born again he cannot enter the kingdom of God.

My friend, it is the new and second birth which produces children of God. But you may be asking the same question as Nicodemus, "How can a man, when he is old,

be born the second time? How can I receive the experience of the new birth. In the Gospel of John, Chap. 1 vs. 12 and 13 we read, (and these are wonderful words), "Those who received the Word of God, (believed and embraced it), to them gave He the "Power" or "right" to become God's children." Experience teaches us that a soul is brought face to face with the great problem of his sins and condemnation under the holy law of God. What he wants is deliverance from the fact and consequences of his sins. He finds himself a condemned sinner and is in despair. But he is told of Jesus and His readiness to forgive, and believing this he prays, asking God for this gracious provision to be applied to his own soul. When the praying and believing sinner awakens to the consciousness that his prayer is heard, he finds that he is a new creature. All he knows is, that something has taken place within him—a great change. The life of God has been infused into his dead soul and he is born again, a new creature. Now he believes he is a son of God, and he looks up into God's face and cries in the joy of his new life, "Abba Father," "Dear Father." The Spirit of God bears witness with his own spirit that he is a son of God. It is then he learns that he is, as the scripture says, "an heir of God and a joint heir with Christ." My friend, it is wonderful to be a Christian, a born again Christian, and really feel yourself a son of God. Are you one today?

Yes, this is a "super" natural change. He that is born again is born of the Holy Spirit. This makes a definite change in qualities and dispositions. The old man, the old life, is put off and the new man, Christ Jesus, put on. We become partakers of the divine nature, and bear His image. In Rom. 8 we read "We are conformed to the image of His Son." It is a known law that everything that generates, generates its kind. So, as the child bears the image of its parents, they that are born of God bear God's image. In man's natural state he is a child of the devil, looks like him, acts like him, and feels like him. But when this happy change comes the image of the devil is lost, and the image of God restored. Christ, who is the brightness of his Father's glory, is the pattern after which this new creation is made. Hence it is said in Paul's letter to the Galatians "Christ is formed in you." What a transformation!

O boundless love divine,  
How shall this tongue of mine  
To wandering mortals tell  
The matchless grace divine  
That I, a child of sin  
Should in his image shine.

My friend, to really experience this change in your innermost being, and to 'feel' yourself a Son of God, heir to all His glory and riches, is infinitely more than the accomplishments of education, it



is infinitely more than just living a good moral life, it is infinitely more than mere reformation, it is infinitely more than joining church. This change makes Christian living 'perfectly natural,' and all church duties and relationships a pleasure, and gives a continuous witness within the heart that we belong 'now' to the heavenly family and kingdom. This great change gives joy unspeakable, rivers of pleasure, peace that passeth understanding, and an assurance in the heart that just as sure as we are a child of God, one day and before long we shall share with Him the riches and glory of heaven.

*O God, we believe right now, many who have been listening to this message from thy Word, are longing for Thee, Wilt Thou at this moment draw very near to these longing souls.*

My friend, this great change for which you have been longing can be yours now. Will you kneel beside your radio, look up into God's face, confess your sins, believe his word for forgiveness, receive Him into your life, and *you*, even *you* will be born again, a child of God.

### What America Needs

A LEADER LIKE MOSES who refused to be called the son of Pharaoh's daughter but is willing to go with God.

ARMY GENERALS LIKE JOSHUA who knew God and could pray and about shout things to pass rather than blow them to pieces with atomic energy.

A FOOD ADMINISTRATOR LIKE JOSEPH who knew God and had the answer to famines.

BISHOPS LIKE PAUL who would declare the whole counsel of God and not be sectarian.

PREACHERS LIKE PETER who would not be afraid to look people in the two eyes and say, "Repent or perish" and denounce their personal as well as national sin.

MUSICIANS LIKE DAVID who would play the songs of Zion rather than the Boogie Woogie of this day.

MOTHERS LIKE HANNAH who would pray for a child that she might give him to God rather than women who are delinquent parents with delinquent children.

CHRISTIANS LIKE ENOCH who would walk with God rather than a worldly-minded light Holiness professor.

CHILDREN LIKE SAMUEL who would talk to God in the night hours.

PHYSICIANS LIKE LUKE who could care for your physical needs and introduce you to Jesus Christ who is a specialist in spiritual trouble.

A GOD LIKE ISRAEL'S instead of the Dollar God, the Movie God, and the Auto God.

AND A SAVIOUR LIKE JESUS who could and would save from the uttermost to the uttermost.—Selected.

## Our Children and the Comic Magazines

Chester Schuler

WE have been truly alarmed lately to note the number of children, many of them in church homes, who sit for long periods of time and pore over comic magazines.

Now everyone may enjoy glancing at the "comics" occasionally, as they appear in the daily newspapers. But most of these offer little other than a moment's relaxation, and they do not compare in viciousness to many of the features in the comic magazines. A few moments' examination will convince any sincere parent of this fact.

Recently the *Toronto Globe and Mail* has been quoted as authority for this striking and truly embarrassing statement: "Copies of five 'comic' magazines were displayed to the management committee of the Toronto board of education yesterday by Trustee W. R. Cockburn, who claimed they were 'degrading and detrimental to the welfare of our youth.' The trustee pointed out that after a survey he found that ninety-four per cent of these magazines now being sold in Canada were imported from the United States. He . . . showed copies of 'Daring,' 'Human Torch,' 'Black Terror' and 'Boy Commandos' to fellow-trustees. 'I have never seen anything more degrading,' commented Trustee Cockburn. 'These books contain nothing but glorified stories of criminals, which certainly don't improve children's minds. They're nothing but a lot of rot about daggers and guns.'"

If, as is constantly affirmed, we learn

### Nothing Too Hard

Frances Hisey

*Nothing is too hard for Jesus,  
He the roughest road has trod;  
He can aid us in our trials,  
Safely bring us home to God.*

*Nothing is too hard for Jesus;  
Tempted ones and sorely tried,  
Satan has no power to conquer,  
If in Christ thou dost abide.*

*Nothing too hard for Jesus;  
Friend, the Saviour speaks to thee,  
"I will give thee life supernal,  
Lasting as eternity."*

*Nothing is too hard for Jesus,  
Tell the news all around,  
Quickly spread the joyful message,  
Wheresoever man is found.*

—Glad Tidings

much more readily through the avenue of the eye than the ear, we cannot deny that our children are absorbing ideals and ideas from these low-rate magazines which, if not counteracted in some manner, are certain to bring forth bad fruit later. It is a threat which no conscientious parent can pass lightly by.

We recently saw a group of children holding a sale of these magazines on a front porch. Each of the group had accumulated a stack of funnies and was tired of poring over them. So they sold them to one another for a penny a copy—and each child's fund of vicious knowledge was increased accordingly.

The movie as it is allowed to exist today is undoubtedly one of the devil's most effective weapons in degrading souls, but these comic magazines which fall into the hands of innocent children (some of them still unable to do more than read the pictures!) are a close ally of the evil movie.

Once the habit of reading comic magazines has been formed by a child it is exceedingly difficult to break. Blessed is the child indeed whose home provides other pleasures which are wholesome and interesting, and which elevate his thoughts and ideals above the "cops and robbers" as exemplified by the exceeding vicious characters which dominate most of the popular comic features.

One of the saddest sights we notice today is a girl or a boy hurrying homeward from the corner drugstore on Sunday morning with a fat Sunday newspaper, which will take over the family's attention for the morning while all ought to be in Sunday school. The comics of the Sunday newspaper, while not, as a rule, on a par with those of the comic magazines in viciousness, are a step in that direction. When they are allowed to take the place of the Sunday school lesson, they become doubly vicious and dangerous.

We appeal to . . . parents particularly to be on the alert to check the comic magazines which their children are reading. Some are much more vicious than others. A few purport to show Bible comics, but these, too, need checking at times, for frequently the artists who attempt to portray Biblical themes and scenes are not too careful to be accurate.

We are careful of our children's food and drink, their school associations, and their companions. Why, then, allow Satan to reach his slimy finger into their minds through the pages of the comic magazines?

Let's be on the alert!—*Gospel Messenger*.



## How to Treat a Missionary On Furlough

If you want to make a success out of a successful missionary when he is at home on furlough doing deputation work let those who want to see him:

1. Get up some little enthusiasm over his coming. Make the necessary preparations, and make them well, and expect great things.

2. Advertise his coming freely. It always pays to advertise if it is done properly and thoroughly. Choose a good, cheerful place for the meeting, and have your program well planned and not too long.

3. Get those who are specially interested in foreign missions together for prayer, and set them to get others together and to organize prayer groups.

4. Meet the missionary at the station, and see that you are there five minutes before the train is due; and don't say as soon as he steps out of the train, "I suppose you have had something to eat on the train and won't need anything more till the meeting is over?" Make provisions for his comfort, and see that someone carries his suitcase if it is a heavy one, and he prefers to walk rather than be carried by train or motor. Many a missionary becomes lopsided, sometimes onesided by having to lug along a huge heavy suitcase when doing deputation work for two or three weeks, without going to what he calls his "home" for the time being. Don't, however, kill him with kindness and compel

him against his will to eat a heavy dinner before he speaks at the meeting.

5. Invite those who have been spending time in prayer, with the leaders in foreign missionary work, to meet him if possible before the meeting begins.

6. Give the chairman a few facts about him, and see that he knows clearly where he comes from, so that he may introduce him in such a way as to whet the appetite of the audience and make a good impression, and not introduce a China missionary as coming from Ceylon because both places begin with a "C."

7. Give him plenty of time to tell the story, and don't squeeze him in along with big guns, cannons, and high dignitaries, and say to him after the meeting has been nearly killed by long speeches, "As so-and-so has spoken so long we shall only be able to give you a short ten minutes." If he shows magic lantern pictures, don't ask him to work the lantern as well as speak.

8. Give him the opportunity after the meeting is over of meeting those who have been interested in his address, and those who may perhaps know him or his fellow missionaries, or know about his work.

9. Don't keep him sitting up late at night telling about his work, and asking him for suggestions which you would like to follow up; and don't fill his bed with hot bottles; but at the same time remember that he feels the cold very much, and see that he

has plenty of bedding, and has not to get up during the night and take down the curtains off the windows and the rug off the floor to put on his bed to keep him warm, as I had to do once. It is wise to avoid extremes, not only of bees and wasps, but also of kindness and forgetfulness.—*Good Tidings*.

### Which?

Edna M. Seel

#### *The Reward of Iniquity*

Adam and Eve found suffering, death, and isolation from God's presence, Genesis 3.

Cain was made a vagabond in the earth. Genesis 4:12.

Lot's wife lost her former and future home and became her own monument. Genesis 19:26.

Achan was stoned and his family with him. Joshua 7:25.

Saul was possessed by an evil spirit and committed suicide. I Sam. 31:4.

Gehazi won the plague of leprosy. II Kings 5:27.

Jezebel was eaten by dogs.

The rich man lifted up his eyes in hell.

Judas reaped remorse and a horrible death and after death the judgment.

The wicked shall be turned into hell and all nations that forget God.

#### *The Reward of Righteousness*

Enoch walked with God and God took him.

Abraham was called the friend of God and his seed blessed the world.

Joseph was honored for his steadfastness and purity.

Elisha forsook all and he was mighty through God. His influence was felt even after death.

Elijah got the first airplane ride.

Isaiah saw God on His throne.

Moses had God for his undertaker.

The prophets were given glimpses of the far future.

Lazarus had the angels as his pallbearers. Time and place would fail us to tell of the many others who worked righteousness and reaped the reward a hundred fold in this life and eternal life in the end.

Which for you? God is no respecter of persons.—*Defender of The Faith*.

*"When things go wrong, as they sometimes will,*

*When the road you're trudging seems all uphill,*

*When the funds are low and the debts are high*

*And you want to smile, but you have to sigh,*

*When care is pressing you down a bit,*  
*Rest if you must—but don't quit."*—Sel.

## Reasons Why Every Christian Home Should Have A Family Altar

W. E. Biederwolf

1. Because it will send you forth to the daily task with cheerful heart, stronger for the work, truer to duty, and determined in whatever is done therein to glorify God.

2. Because it will give you strength to meet the discouragements, the disappointments, the unexpected adversities, and sometimes the blighted hopes that may fall to your lot.

3. Because it will make you conscious throughout the day of the attending presence of the unseen, divine One, who will bring you through more than conqueror over every unholy thought or thing that rises up against you.

4. Because it will sweeten home life and enrich home relationship as nothing else can do.

5. Because it will resolve all the misunderstanding and relieve all the friction that sometimes intrudes into the sacred precincts of family life.

6. Because it will hold as nothing else the boys and girls when they have gone out from underneath the parental roof and so determine very largely the eternal salvation of your children.

7. Because it will exert a helpful, hallowed influence over those who may at any time be guests within the home.

8. Because it will enforce as nothing else can do the work of your pastor in pulpit and in pew, and stimulate the life of your church in its every activity.

9. Because it will furnish an example and a stimulus to other homes for the same kind of life and service and devotion to God.

10. Because the Word of God requires it, and in thus obeying God we honor Him who is the Giver of all good and the Source of all blessing.—*Gospel Banner*.



# The Evangelical Visitor

A Religious Journal

Official Organ of the

Brethren in Christ Church

(Known as "Tunkers" in Canada)

U. S. A., Canada and Foreign Countries

J. N. HOSTETTER, Editor  
Clarence Center, New York

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Buckwalter, Leora Yoder.

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Spirit; and the pre-millennial second coming of  
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**CHANGE OF ADDRESS:** Be sure to give  
both the old and new addresses.

## Church Directory

Permanent Church Headquarters

Messiah Rescue and Benevolent Home  
2001 Paxton St. Harrisburg, Penna.  
Attention of General Conference Secretary

### Institutions

**The Christian Light Press**

The merchandising department of Brethren  
in Christ Publication Board, Inc.  
Nappanee, Ind., Elizabethtown, Pa.  
Clair H. Hoffman, Manager

**Messiah Home,** 2001 Paxton Street, Harrisburg,  
Pa. Eld. and Sr. Irvin O. Musser, Steward  
and Matron.

**Messiah Orphanage,** Florin, Pa., Bro. Clarence  
W. Herr, Steward, and Sr. Susan Herr,  
Matron.

**Mt. Carmel Orphanage,** Coleta, Illinois, Supt.  
Eld. Albert Cober; Matron, Elizabeth Schrad-  
ley.

**Beulah College,** Upland, California.

Dr. Jesse F. Lady, President.  
**Jabbok Bible School,** Thomas, Oklahoma.

Eld. Ira H. Engle, President.

**Messiah Bible College,** Grantham, Pa.

Dr. C. N. Hostetter, Jr., President.  
**Ontario Bible College,** Fort Erie, North, Ont.  
Bishop Edward Gilmore, President.

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**Free Literature and Tract Department:** Carl J.  
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Mount Joy, Pa.

**Relief and Service Committee:** John H. Hoff-  
man, Maytown, Pa.

**Industrial Relations Committee:** C. W. Boyer,  
Sec'y., 2223 N. Main St., Dayton 5, Ohio.

## FOREIGN MISSIONARIES

### Africa

**General Superintendent:** Bishop and Mrs. H.  
H. Brubaker, P. O. Box 711, Bulawayo, So.  
Rhodesia, South Africa.

**Matopo Mission:** Elder and Mrs. Charles Eshel-  
man, Eld. and Mrs. Roy H. Mann, Sr. Eliza-  
beth Engle, Miss Mary C. Kreider, Miss  
Fannie Longenecker, Matopo Mission, Bula-  
wayo, So. Rhodesia, South Africa.

**Mtshabezi Mission:** Elder and Mrs. L. B.  
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Lady, Miss Martha Kauffman, Miss Annie  
Winger, Miss Anna Wolgemuth, Miss Lula  
Asper, Mtshabezi Mission, P. B. 102M, Bula-  
wayo, So. Rhodesia, S. Africa.

**Wanezi Mission:** Elder and Mrs. Albert Bren-  
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Miss Florence Hensel, Wanezi Mission, Pila-  
busi, So. Rhodesia, S. Africa.

**Macha Mission:** Elder and Mrs. Bert Winger,  
Miss Verda Moyer, Miss Ruth Hunt, Mrs.  
Verna Ginder, Macha Mission, Choma, North  
Rhodesia, South Africa.

**Sikalongo Mission:** Elder and Mrs. David  
Climenhaga, Miss Anna Eyster, Miss Rhoda  
Lenhart, Sikalongo Mission Choma, Northern  
Rhodesia, South Africa.

### India

**Saharsa:** O. & T. Ry., Bhagalpur Dist., India.  
Sr. Anna Steckly; Sr. Leora Yoder, Sr.  
Shirley Bitner and Sr. Erma Hare.

**Madhipura Mission:** Dauram, O. & T. Ry., In-  
dia, Sr. Effie Rohrer and Sr. Beulah Arnold.  
**Barjora Mission:** P. O. Tribenkganj via Su-  
paul, O. & T. Ry., India. Eld. and Sr. William  
Hoke and Sr. Emma Rosenberger.

**Mission House:** Monghyr, E. I. Ry., India.  
Eld. and Sr. George Paulus.

### Missionaries on Furlough

Eld. Charles Engle, 660 E. Arrow Highway  
Upland, Calif.

Miss Kathryn Wengert, R. 1., Jonestown, Pa.  
Eld. & Mrs. Elmer Eyer, 579 Third Ave., Up-  
land, Calif.

Sr. Emma Frey, 256 F. St., Upland, Calif.

Sr. Anna R. Engle, Mt. Joy, Pa.

Sr. F. Mabel Frey, 256 F. St., Upland, Calif.

Bish. & Sr. A. D. M. Dick, 2001 Paxton St.,  
Harrisburg, Pa.

Sr. B. Ella Gayman, 2001 Paxton St., Har-  
risburg, Pa.

Eld. & Sr. W. O. Winger, Grantham, Pa.

Eld. and Mrs. Allen Buckwalter, 338 N. 6th  
Ave., Upland, Calif.

Miss Mary Brenaman, Pleasant Hill, Ohio.

Elder & Mrs. J. Paul George, R. 1, Troy,  
Ohio, %Harold Rohrer.

Miss Edna Lehman.

## HOME MISSIONS

### City Missions

**Altoona Mission,** 613 Fourth Ave., Altoona,  
Penna. (Residence—1009 Rose Hill Drive)  
Herman G. and Laura Miller.

**Buffalo Mission,** 25 Hawley Street, Buffalo 13,  
N. Y., Phone GRant 7706, Arthur and Wilma  
Musser; Anna Henry.

**Chicago Mission,** 6039 Halstead., Chicago  
21, Ill., Phone Wentworth 7122., Sarah Bert,  
Supt. Emeritus; C. J. Carlson, Supt. and  
Pastor; Avis Carlson; Alice K. Albright;  
Anna Margaret Friesen; Ruth Hunsberger.

**Christian Fellowship Mission,** 370 First St.  
S. E., Massillon, Ohio; Phone 4169, Eli H.  
and Lydia Hostetler; Doris Rohrer.

**Dayton Mission,** 601 Taylor Street, Dayton,  
Ohio, William and Evelyn Engle, Mary  
Brandt.

**God's Love Mission,** 1524 Third Ave., Detroit,  
26, Michigan, Residence 3986 Humboldt  
Detroit 8, Telephone, Tyler 5-1470, Harry  
Hock, Supt.; Catherine Hock; Edith Yoder;  
Mary Sentz; Leora Kanode.

**Life Line Gospel Mission,** 224 Sixth St., San  
Francisco 3, Calif., Mission Home 311 Scott  
St. Zone 17. Telephone, UNDERhill 1-4820  
Harry and Katie Buckwalter; Evelyn Fry-  
singer; Erma Hoke.

**Messiah Lighthouse Chapel,** 1175 Bailey St.,  
Harrisburg, Penna. Joel E. and Faithe Carl-  
son; Anna Mary Royer; Anna E. Wolgemuth.  
Phone 26488.

**Orlando Mission,** 1712 Cook St., Orlando, Fla.  
Telephone 4312, Charles and Myrtle Nye;  
Dacia Calhoun.

**Philadelphia Mission,** 3423 N. Second Street,  
Philadelphia, Penna. William and Anna  
Rosenberry; Anita Brechbill; Alice Rom-  
berger.

**Stowe Mission,** Stowe, Pa., John A. and Em-  
ma L. Climenhaga; Ruth Keller.

**Welland,** 36 Elizabeth Street, E. Welland, Ont.,  
Glenn and Erma Diller; Pearl Jones. Phone  
3192.

### Rural Missions

**Canoe Creek Mission,** Hollidaysburg, Penna.  
Hayden Walls, Pastor; Beulah Lehman,  
Florence Faus.

**Bloomfield, New Mexico,** c.o. Blanco, Trading  
Post, Lynn and Elinor Nicholson; Rosa  
Eyster.

**Houghton Mission,** Tillsonburg, Ont., Phone—  
Glen Meyer 22R14, Thomas Whiteside, Pas-  
tor; Myrtle and Ruth Steckley, Luella Heise.

**Kentucky—Harold Wolgemuth, Supt.**

**Fairview (Ella, Ky.)** Esther Ebersole; Es-  
ther Greenawalt.

**Knifley (Knifley, Ky.)** Irvin and Dorothy  
Kanode; Mary Heisey, Nurse.

**Garlin (Garlin, Ky.)** Harold and Alice  
Wolgemuth; Ida Lou Hane; Elizabeth  
Hess, Nurse. (Imogene Snider, on leave of  
absence for rest)

**North Star Mission,** Meath Park Station, Sas-  
katchewan, Earl and Ellen Brechbill.

**Carroll and Pulaski County, Allisonia, Virginia**  
Paul Wolgemuth, Supt., Ruth Wolgemuth;  
Edith Davidson.

## LOVE FEASTS

### Illinois Love Feast

Chicago Mission, Saturday evening.....Nov. 22

### Ohio Love Feast

Sippo Valley, Thanksgiving Meeting ....Nov. 27

### Pennsylvania Love Feast

Mt. Pleasant, evening .....Nov. 29

## RADIO BROADCASTS

C.K.P.C., Brantford, Ontario 1380 Kcs.

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Each Sunday 2:00—2:30 P. M.

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W.C.H.A., Chambersburg, Pa. 800 Kcs.

"The Gospel Tide Hour"

Each Sunday 7:30—8:00 A. M.

## EVANGELISTIC SLATE

Chestnut Grove, Ohio .....Nov. 23 to Dec. 7  
Evangelist, Eld. Donald Heer

Mechanicsburg, Pa. ....Nov. 23

Evangelist, Bishop Luke Keefer

Messiah Home, Harrisburg, Pa. ....Nov. 16

Evangelist, Eld. Marshall Winger

Martinsburg, Pa. ....Nov. 30

Evangelist, Eld. E. J. Rohrer



Pleasant Hill, Ohio .....Nov. 30—Dec. 14  
Evangelist, Eld. Henry A. Ginder  
Fairview, Englewood, Ohio .....Nov. 23—Dec. 7  
Evangelist, Bishop Edward Gilmore  
Philadelphia Mission .....Nov. 30—Dec. 14  
Evangelist, Eld. Isaac S. Kanode  
Boyle, Ontario .....Nov. 30—Dec. 21  
Evangelist, Bishop Henry Schneider  
Locust Grove, Pa. ....Nov. 23—Dec. 7  
Evangelist, Eld. John H. Martin

### BIBLE CONFERENCE

The Annual Bible Conference of the Bethany Church, Thomas, Oklahoma will convene November 20-21, 1947.  
This is an open invitation.

### SUNDAY SCHOOL CONVENTION

The annual Pennsylvania State Sunday School meeting will convene at the Manheim, Pa., Brethren in Christ Church on Thanksgiving Day, November 27.

### COMMUNION SERVICE AND BIBLE CONFERENCE CHICAGO BRETHREN IN CHRIST MISSION

A communion service will be held at the Chicago Mission, 6039 Halsted Street, on Saturday evening November 22 at 7 o'clock.  
All day Sunday, November 23, a Bible Conference will convene at the same place with Bishop Carl G. Stump and Eld. Paul Book of Nappanee, Ind., and Eld. Christian Nissly of Garrett, Ind. as guest speakers.  
This is an open invitation.

## Births

**CORBIN**—On October 24, a son, Daniel Austin, came to bless the home of Mr. & Mrs. Austin Corbin, Alexander, Illinois.

**HARMON**—A son, Steven Logan, was born to Mr. and Mrs. Wendell E. Harmon, Upland, California, on October 23.

**MUSSEY**—Mr. and Mrs. Alvin Mussey, Upland, California, became the parents of a son, Gordon Sumner, October 27.

**HERSHEY**—A daughter, Susan Ann, was born to Mr. and Mrs. Paul Hershey, Upland, California, October 30.

**SMITH**—Eldon Wayne came to bless the home of Bro. and Sr. Jacob Smith of Stouffville, Ontario, Canada on October 14, 1947.

**HELFRICK**—On October 6, 1947, Bro. and Sr. Isaac Helfrick of Greencastle, R. R. 2, announced the birth of a daughter, Hene Fay.

**MARTIN**—On October 10, 1947, Bro. and Sr. William Martin of Mercersburg, R. R. 2, announced the birth of a son, Melson Garling.

**COBB**—Tyrus and Alice Cobb of Midland, Michigan, announce the birth of a son on October 14, 1947. His name is Richard Lyons.

## Weddings

**SHERK-BARTLETT** — Bro. Joseph Sherk, son of Bro. and Sr. Wilmer Sherk, and Sr. Pauline Bartlett, daughter of Lloyd and Sr. Ruby Bartlett, both of Cheapside, Ont., were united in marriage on Wed., Oct. 14, at the home of the officiating minister, Rev. A. L. Fretz.

**HOFFMAN-BASEHORE** — On Saturday afternoon, October 11, at 3:00 o'clock Miss Catherine Basehore, daughter of Isaac B. Basehore, 229 N. Railroad Street, Palmyra, Pa., became the bride of Miles E. Hoffman, son of Mr. and Mrs. T. H. Hoffman, Cedar Run, Pa. They were united in marriage by the bride's uncle, Bish. T. M. Books, at the Palmyra Brethren in Christ Church.

### SPECIAL REQUEST FOR INDIA

In view of the fact that Bro. and Sr. Dick plan to return to India in January, 1948; and in view of the pressing needs for certain things in the Mission there, the following list is being published, with the hope that at least some of these things may be supplied:

Shirts for boys, ranging from 6 to 14 years of age: half-sleeves, shirt to reach down far enough to touch the palm of the hand when worn, with one breast pocket, with either collar or neck band of same material sewn on. Material may be plain white, unbleached muslin, or khaki color, of twill, etc.

Knee length pants for boys, full in the waist, with wide hem at top or piece set on providing for the use of a draw cord for tying the pants at the waist (draw cord to run all around the top of the pants); no fly in the smaller sizes, button fly in the larger sizes; side pockets. Material may be same as for shirts, although a little stronger is preferable.

Cotton thread, numbers 40, 50, 60, (mostly 40), white, black, and khaki, (mostly white).

Buttons of various sizes, for boys and girls garments.

Dresses and panties for orphanage girls, as have been provided heretofore.

Yard goods suitable for dresses, underwear, etc., for boys, and for girls.

Used muslin feed sacks either plain or print, washed if possible.

Bedding—sheets, quilts, comforters, etc., (used ones quite acceptable if serviceable).

Carpenter tools—hand saws, cross cut and rip, chisels, brace and bits of various sizes, hatchets and hammers. (Used ones quite acceptable if still serviceable). Several pipe wrenches, either stillson type, or chain.

### Barjora Jeep

A fund is being sponsored for purchasing a jeep for the Barjora Station. Any one desiring to share in this project can send their contributions to Brother Dick at Messiah Home, Harrisburg. They will be handed over to the sponsors who will acknowledge them direct.

### Miscellaneous

For school work the following will be appreciated, since they are not easily available in India: lead pencils, paper-covered composition books opening on the side, kindergarten scissors, cutting-out scissors.

Combs for men and women will be appreciated also.

Bandages, 2" and 2½" wide, 5 or 10 yards long, tightly rolled.

Several individual communion sets will also be quite acceptable for use on the field.

Anything you send will be gratefully acknowledged.

Any of the above should reach Bro. Dick at Harrisburg not later than December 15, or Christmas at the very latest, so as to allow time for packing and despatching.

## Obituaries

**HESS**—Graveside services were held at 4:30 o'clock on September 27, 1947 for Lane Eldon Hess, day old son of Bro. and Sr. Harold Hess of Mercersburg, R. R. 2, who died at 5:25 p. m. on September 25, 1947 at the Waynesboro hospital. The service and burial took place at the Montgomery cemetery near Welch Run, Bishop Lester Myers officiating.

The infant is survived by its parents, the maternal grandparents, Bro. and Sr. Elmer M. Wenger of Greencastle, R. R. 1, and the paternal grandparents, Bro. and Sr. Laban S. Hess of Chambersburg, R. R. 1.

### MISSIONARY CONFERENCE

Mt. Pleasant Church, Rapho District, Pa., Nov. 29—Dec. 3. Each evening and all day Sunday.

### SPECIAL NOTICE CONCERNING OUR HOME MISSIONS

We do not think there is a more consecrated, sacrificing group of Christians in the church than our Home Mission Workers. We believe there is no other group who carry a greater burden for souls than they. Their methods, on the whole, represent the more aggressive.

They were the first to utilize the Vacation Bible School, an institution which has been a great blessing to our youth. Our mission workers are out to win souls and many of them have done an outstanding piece of work.

Yet there is no group whose financial security is more uncertain from a natural viewpoint. Our financial plan puts our full time workers on the faith line. But if you will study their reports you will find that some of them are greatly embarrassed. Will we let them down? We appeal to our Sunday Schools and churches to remember the mission stations which are in need with your prayers and liberal offerings.

Albert Engle  
Sec. of Home Mission Board

### ANNOUNCEMENT

The Eightieth Annual Convention of the National Association for the Promotion of Holiness will convene at Park Avenue Methodist Church, Minneapolis, Minnesota, April 26-30, 1948. Speakers include Doctors Paul S. Rees, Roy S. Nicholson, Harry E. Jessop, and others.

Right in the middle of sin is the big I.

I have many books that I cannot sit down to read. There are silver books and a very few golden ones; but I have one Book worth more than all, called the Bible.—*John Newton.*

If the churches are to make the best fight against the devil and sin they must begin with the cradle.—*Gypsy Smith.*

**HOSTETTER**—Abraham L. Hostetter was born Sept. 3, 1872 in Franklin Co., near Chambersburg, Penna. When but a young boy of 13 years of age, his parents moved west to Kansas and settled on a farm south of Hope, Kansas, where his life was lived with the exception of two years spent in California.

On January 1, 1900, he was married to Jennie Engle. To this union were born four children: Abram, of Manhattan, Kansas, Mrs. C. E. Smith of Hope, Kansas, Mrs. Paul Strole of Herington, Kansas and Millard of Hope, Kansas. These with his wife and eight grand children, one brother, Jacob Hostetter of Abilene, one sister, Mrs. Anna Brechbill of Herington, Kansas and many other relatives and friends remain to mourn his departure.

In the year of 1904 he united with the Brethren in Christ Church and it was his desire to serve wherever he could unsparingly the church of his choice. He suffered failing health for about two years. After a brief severe illness of two days, on Oct. 25, he passed to his reward at the age of 75 years, 1 month and 22 days.

His fatherly concern for his family, interest in their welfare educationally and spiritually, his friendliness and neighborly spirit in the church and community will long be cherished by many.

Services were held from the Rosebank Church, in charge of Bishop R. I. Witter and Elder C. A. Plank.



## With the Church On the Foreign Field

### WANEZI BOYS' SCHOOL

School opened in January with an enrollment of 118 boys. I wish you could have been here with us for the registration and could have seen and heard the boys sing their choruses. I had heard the same choruses many times in America but they were different sung by these boys. Here were boys from Christian homes, boys whose fathers have many wives, Christian boys, non-Christian boys, poor boys who must work for school fees, and boys who do not need to work. When I looked into their faces I thought "What a responsibility to guide these boys in their training and thinking for a school year." And then I looked at my helpers, seven Christian native men, and realized that they could do so much better than I because they knew and understood the boys.

Wanezi Boys' School would compare with a Junior High School in America. It is comprised of Standards IV, V, and VI. When they have finished Standards V or VI they are ready to teach in the Kraal Schools. Some of the boys will be teaching next year, others will go on for higher education or Teacher Training at Matopo Mission. Our building is built in the form of a T with 3 class rooms, a chapel, and an office. It has been completed since school opened. For a few weeks the chapel was used as a class room. It is a brick building with concrete floors and a zinc roof. The benches are made of bricks and mortar and each boy has his piece of blanket or grass mat to sit on for the benches are cold. The only books the boys have are Bible—Zulu or English—English Reader, English Dictionary, Vernacular Reader, and Arithmetic. In other subjects they do not have text books. If they fail in either Bible, English, or Arithmetic, they must repeat that standard another year. The boys like the English Dictionary very much and spend a lot of time studying it. One boy brought his to Sunday School and when it was time for the teacher to teach the lesson he decided it would be a good time to study words, but NKosazana saw him and told him to put that book where it belonged. He did not bring it to a church service since.

At the beginning of the school year each boy is given a khaki uniform (he pays for it) and he is supposed to wear it for classes. One of the problems of the head mistress is to see that they obey that rule. For some reason or other they would rather wear old patched and torn clothes than new ones, or else they want to keep the new uniform and sell it. When they go home on holidays the uniforms are locked away so they have them for the next term. Should the boys take the uniforms home, it is probable that we would not see them again. They can invent many excuses such as, "I lost it," "It was taken by someone," or "I sold it."

It is the custom of the natives to eat only twice a day. The boys have classes from early morning until noon, then they have their breakfast. In the afternoon they have industrial work and the evening meal is about sundown. Saturday mornings the boys all work, some clean, some sweep the school, others do general work, whatever needs to be done around the Mission. Saturday afternoon is their time to do as they wish. Many use it to do their laundry or perhaps they go hunting. If the hunt is

successful they come marching in by the house singing a song. If unsuccessful, they creep in quietly so we do not know when they come.

Twelve of our boys were taken into Church fellowship several weeks ago. Several others applied for Church Membership but their home church did not recommend them. Some were courting several girls or else they did not attend church regularly while at home. Many of these boys are Christians and are trying to do the right thing, but they need your prayers. There are many temptations both here at school and at their homes, but our God is able to keep them true. He is speaking to these boys about their need of Him and they are heeding His voice, but they need our help and support. Everyone can help by remembering them in prayer.

Florence R. Hensel

### VILLAGE VISITATION

Over six months ago I wrote to you about my prospective village visitation, calling it "the highway and hedges" method of reaching souls as given in Mark 14:23. At that time I had already purchased three donkeys. Soon afterwards I was able to get three more. For my native helpers to accompany me, I was able to get two boys who were working at Matopo for next year's tuition, so by the forepart of March we were ready to leave.

It was arranged that I should visit in the Wanezi area first, therefore the two boys took the donkeys and the cart with my camping outfit from Mtshabezi to Wanezi. They were three days enroute, covering a distance of about seventy miles. Bro. Brenaman had come to Mtshabezi at that time, so I accompanied him back to Wanezi. We spent a few days re-arranging our things and preparing food to take along, as we were to be gone for six weeks.

Since the rains were very light this year, we decided to take part of the most distressed area first, before the water became too scarce and the grass too short for the donkeys, so we went to the four most southern schools of the District.

Having loaded the cart the night before we were able to start about seven o'clock on the morning of March 13 for our first school of the year, which was Dekezi. Enroute we passed the Gwabila school where we met Bro. A. Climenhaga who was there inspecting the school. I attended the mid-day service with him, while my boys outspanned the donkeys and cooked their first meal of the day. We decided it was too far to go on to Dekezi that night, so went just two miles farther on and stopped at the home of the deacon, Makubalu Ndhlovu. They seemed very pleased to have us spend the night with them and treated us most hospitably. They brought us a fowl, some milk and a few roasting ears which were very scarce this year.

The next day we finished our journey to Dekezi which was perhaps twenty miles distant from Wanezi. Since we were expecting Bro. Climenhaga to spend the week-end with us I put up my little 7 x 7 ft. tent for my abiding place and left the missionary hut for him. I had used this little tent in N. Rhodesia in village visiting on my former term.

One of my problems which I was wondering considerably about, was more easily solved than I had expected and that was,

how was I going to find the villages surrounding the schools. The one boy would be needed to herd the donkeys and the other one to watch the camp in my absence to the villages. So how was I to find the villages which are hidden away among the trees, rocks, kopjes and ravines? To my satisfaction and surprise I learned while speaking to the deacon of this place, Funi Sibanda, that they had arranged among themselves to choose a native sister, a different one each day, to accompany me, which they fulfilled very notably and seemed very pleased for the privilege of doing so. Thus the Lord had gone ahead and made arrangements for me, and it was an example to all the following schools to do likewise. We had sent word ahead that it would be expected that the single girl teachers would sleep at the camp with me for company at night. These first girls weren't accustomed to this new ruling, so declined to do so, but after some little persuasion they conceded. The word soon gets around among the different schools, so at the rest of the places they haven't offered any objection.

The native villages are scattered at varying distances from each other. Some of them are quite close together and some of them are one-half mile, a mile, or two miles apart. And at some villages it was easier to gather the people together than at other places. My aim is to visit as many of the members of the Church as possible and as many more as I can take in along the way, especially those who are Class Members or who have children attending our schools and services, which takes in most of the villages of the District, as most of them have at least children attending school. But there are still some whose parents will not allow their children to attend or who do not provide clothes or books for them and other children who are too dilatory to care if they attend or not.

After greeting them and chatting for a few minutes, we inquire as to the possibility of having a little service, so soon, little messengers are sent here and there calling the people together. They gather under the shade of a tree, at the side of a hut or inside a hut, then we proceed to sing a hymn, read a scripture, comment on it, and often inquire if there are any requests for prayer, then go to prayer and then sometimes sing another hymn. If we do not have these little services our visits would not seem complete and many times we are able to have personal talks with different ones. Thus the seed is sown in the highway and hedges.

Annie E. Winger

## In The Homeland

### Navajo Mission, Bloomfield, New Mexico

Greetings in Jesus' Precious Name. Blessed be His name, who has given such a wonderful Salvation for all mankind.

We are again grateful to the Lord for guidance, protection, and help during the past months. This has been a busy time for us, as we have moved onto the proposed location of the Navajo Mission, some forty-five miles south-east of Farmington, and, dwelling in tents, have been working on the well, getting together materials and doing ground-work for the buildings. It is with much gratitude that we report that the timbers for our home, and the cement for the foundation have been secured, both of which are rather hard to get, it seems.

It was hoped that by this time we could give a glad report of the successful conclusion of our drilling project; however,



such is not the case. After drilling two wells by hand, to the depth of about thirty feet each, in the hope that water might be secured at a shallow depth, we then found an old drilling rig which we could rent, and a good, experienced driller, who was willing to undertake the drilling at a price far less than cost of hiring the average drill-rig out here. At the present time we are down to a depth of 139 feet, and while it looks quite favorable, we can know nothing certain as yet.

While occupied with these material things of the building program we have tried to keep up the spiritual side of the work as much as possible, continuing to hold Sunday School at two Navajo camps, and then when most of the children in these camps went off to school, we have tried to continue meetings. Inasmuch as most of the adult folks understand practically no English, and our use of Navajo is still rather limited, it is necessary to hold these meetings on a different basis. It has been a joy to us to learn that the people have appreciated having the meetings at their homes and want us to continue with them.

Toward the latter part of September we had the pleasure of having several visitors. Brothers Charles Melhorn and Eli Crissner stopped by for several days, and helped with the construction work; this was much appreciated. A few days later friends from Upland came out with a large truck load of furniture, food, blankets, clothing, and various other items of use in the work. The truck which came from Upland contained things not only from the Upland Church, but also considerable materials from the Chino Church, and some from Pasadena as well, and also a number of pieces of furniture from Bro. Nicholson's mother. At the same time Bro. Alvin Burkholder of the Home Mission Board came to see us. While we appreciated the material help of all these visitors, we enjoyed even more the Christian fellowship with them, and their company. We would like to repeat here, that any of the brethren or friends who may be travelling across the country have a hearty invitation to stop by and visit the work here, whether for a few hours, or longer.

At this time too we wish to express appreciation to Sr. Edna Harmon, Three Springs Sunday School, Graterford Sunday School and Sr. Ida E. Davis, for their sending packages of Sunday School papers, picture cards, etc., which we use in our meetings, especially with the children.

We wish to express our deep appreciation for all these things, and also for those who have sent in financial contributions.

### THIRD QUARTER FINANCIAL

Deficit of June 30, 1947 .....\$154.70

#### Expenditures

Rent (storage rooms) .....	32.25
Canning supplies .....	43.50
Table .....	126.15
Gasoline & Oil .....	74.07
Auto Repairs & Maintenance .....	21.60
Miscellaneous .....	14.65

Total expenditures .....	\$312.24
Expenditures plus deficit .....	466.94

#### Receipts

L. Wolgemuth .....	\$ 1.20
Messiah Home .....	6.05
Sr. Hoover .....	1.00
Bro. & Sr. Paul Lady .....	25.00
Bessie M. Bitner .....	5.00
Eli Crissner .....	2.00
Charles Melhorn .....	5.00
Bro. and Sr. Vernon Freymire .....	50.00
In His Name .....	20.00
Bethany Church, Oklahoma .....	148.34
Upland Children's Dept. ....	23.29

Total receipts .....	\$286.88
Deficit on Sept. 30, 1947 .....	\$180.06

We also gratefully acknowledge the gift of \$20.00, for the purchase of a pressure cooker, from Bro. & Sr. L. C. Goins.

Besides the above, the Los Olivos Bible School of Upland, Calif. sent \$14.45 for the helping of needy Navajos, especially orphans or other poor children. We used \$3.20 of this to pay the doctor bill for a little baby, whose father is in the T. B. Sanatorium.

### BUILDING FUND SPECIAL REPORT

Balance on Hand, July 1, 1947 .....\$118.50

#### Receipts

Annville United Zion S. S. ....	20.00
Bro. & Sr. J. W. Poley .....	10.00
Friends .....	175.00
Graterford D. V. Bible School .....	88.14
Hollowell D. V. Bible School .....	150.00
(Special to pay for the mission land and fence)	
Mt. Pleasant S. S. ....	50.00
(Special for the well)	
Manheim S. S. (for the well) .....	20.00

Total receipts .....	\$513.14
Total Fund .....	631.64

#### Expenditures

Fence posts and wire .....	33.30
Tools .....	92.60
Building supplies .....	360.12
Well, labor and supplies .....	43.57

Total expenditures .....	\$529.59
Balance on hand, October 21 .....	\$102.05

Besides the above mentioned expenditures, we have drawn on the Building Fund being held by the Home Mission Board Treasurer, for the following larger items:

Lumber .....	\$306.45
Labor .....	210.30
Cement .....	57.75
Gravel .....	75.00
Well driller's pay, first 100 feet .....	150.00
Total from this .....	\$799.50

Lynn and Elinor Nicholson

### Philadelphia Mission Fiftieth Anniversary Celebrated

God's gracious dealings in the fifty years since its founding were reviewed by members and friends of the Philadelphia Mission during the week-end of October 17-19.

From a distance came those for whom this place holds precious memories and we all rejoiced together in victories past and present. Tears were mingled with rejoicing as old friends met and renewed acquaintance.

A full house enjoyed the Friday evening service, "Community Night." Four pastors of neighboring community churches brought words of greeting and special music from their respective congregations. Quite a number of folks were in the Mission for the first time in this service. Rev. Joel Carlson brought a stirring message of the possibilities of reaching the cities with the Gospel.

Saturday evening members and friends who have a personal knowledge of sins forgiven shared together in the Communion service "to shew forth the Lord's death till He come." Especially touching was the sight of four girls and one little boy all under the age of twelve taking part in this service for the first time.

Sunday brought blessing upon blessing from Bishop Wilbur Snider's morning message until the closing service. With the "Through the Years With God" the Past, Present and Future of the work of the Brethren in Christ Church in Philadelphia was presented.

A quartette who sang together twenty years ago gathered from three states to sing together again at this anniversary.

The only remaining member of the group responsible for the founding of the work here, Bro. Fred Bowers of Souderton, Pa., brought incidents of "Early Beginnings." Bishop S. G. Engle spoke on "Looking Back Over Forty Years," and Bishop Snider on "Experiences As Pastor." We were glad to pause for a glimpse into the past and many hearts were stirred; but as we looked at the Present and then on into the Future in the evening service we purposed anew

that by God's help and under the leadership of the Holy Spirit we would go forward to greater victories.

Rev. Henry Ginder spoke of the Present and Rev. William Rosenberry, present pastor, of the Future. How appropriately the words of Paul express our feelings "Forgetting those things which are behind, we press forward . . ."

Meals and lodging were provided on the free-will offering plan and we were happy to have those who were able to be with us over this happy occasion.

Telegrams of congratulations were received from two of our sister city missions, Chicago and Buffalo, which were greatly appreciated.

For a more detailed picture of the work in Philadelphia as well as a permanent record send for one of the Anniversary booklets carrying eight pages of information you will be interested in. History of the Mission, complete list of Pastors and Workers, present organizations and other items are given. A limited number is still available and we will be happy to send one to those requesting it.

### Palmyra, Pa.

During the week-end of Sept. 19, 20, 21, some of our young people attended and participated in the annual Youth Conference held this year at Harrisburg.

September 28 our congregation was host for the district Sunday School Meeting. It was a very inspirational program and many helpful hints and suggestions were given.

It was our happy privilege to have the Cross Roads Young People's Society present the entire program on the evening of October 5. Their Chorus sang several times and there was a discussion on the Sabbath Day and its observance. Mrs. Walter Reighard spoke on the subject "And what doth the Lord require of thee."

Sunday evening, Oct. 12 our group were guests of the Fairland Young People's Society. The Book of Ezra was the study for the evening.

October 17, 18, and 19 was the Missionary Conference. The entire conference was a challenge and we know that many seed truths of missionary works were dropped that we trust will spring up on good ground and yield much fruit.

### Cedar Grove, Mifflintown, Pa.

The month of October brought us very few natural showers, but we were blessed with spiritual showers and good things from the Master's table. October 5, Eld. Harvey Lauver gave us sound teaching from Galatians 1:12, "Revelation" being the theme.

October 11 and 12, the District Youth's Conference was held at our church with about 75 young people registering for the whole of Conference. Others were present only on Sunday. The open sessions were well attended. Speakers: Eld. and Sr. Walter Winger, Eld. Henry Ginder and Eld. Kenneth Hoover. The messages were rich and instructive. The evangelistic sermon was delivered by Bro. Ginder on Saturday evening, when several raised their hands for prayer. Sun. afternoon was missionary meeting with Bro. Winger giving a challenging message to youth to serve Christ and others. The first male quartet from Grantham was present and contributed their service in song. We trust that these messages may take root in fruitful soil and result in lasting good.

Oct. 19 Elder Paul Goodling brought the morning message from Ps. 92:12, giving

Continued on page thirteen)



# The First Sabbath vs. The American Sunday

Dr. Clinton N. Howard

Superintendent of the International Reform Federation Washington, D. C.

WE sound this note of warning, if we do not recover our Christian Sabbath, the Protestant Church is on the way out. The Fox and Hounds chase is becoming another form of Sabbath desecration. On Sunday, October 10, the Marlborough Hunt Club, of suburban Washington, staged a fox chase with horses and hounds. The start was made from the yard of St. Barnabas Church, where the Rector blessed horse, rider and hounds. The Washington press story covers an entire page. Several hundred persons witnessed the ceremony, while the Rector prayed:

"Bless, O Lord, rider and horse and the hounds that run in their running.

Bless and shield these riders from danger to life and limb.

Grant, under Thy blessing, that they may be strengthened in body and in mind.

May Thy children ride and Thy creatures who carry come to the close of the day unhurt.

"Bless these hounds to our use and to their lowly part in Thy service."

He forgot to pray for the fox! Of course these pious sportsmen had gone to church at an earlier hour, but the Commandment says, "Remember the Sabbath Day" not the Sabbath morning, but morning afternoon, and evening. The Psalmist sings, "This is the Day which the Lord hath made; we will rejoice and be glad in it." "And God blessed and hallowed the Sabbath Day."

## THE SUNDAY RACES

The sporting news of the Monday papers occupy four front pages of the second section, and flaming youth from twelve to sixty, turn to the sporting section first. After two pages of baseball comes the horses, with jammed grandstands all over the land, with twenty-three million dollars changing ownership at a single track. In 1945 over 18,000,000 persons wagered \$1,500,000,000 on the horses. And now a new Lord's Day event. One hundred thousand persons witnessed the All American Soap Box Derby at Akron, Ohio, Sunday, August 18. Sixteen bands led the racers to the 1,000 foot stretch. The boy contestants came from similar Sunday soap box derbies across the land.

Professional tennis, golf, polo, regattas, and aquatic sports all reported in the Monday morning sport section the events of the previous Sabbath. It has also become

the big day at the shore and mountain resorts. Note the crowded terminals on week-ends seeking Sunday recreation, excitement, and commercialized sport. Outgoing trains jammed to suffocation.

Washington is typical, where the average throngs passing through the Union Station gates swell from a daily 150,000 to 200,000 and sometimes 250,000, a modern-sized city on wheels, by train, and 50,000 more by bus. Add to all these excursionists the endless line of automobiles headed for mountain, lake, seaside resorts, and Coney Island, where every palace of sin is in full blast.

## THE SUNDAY THEATER

Returning from a recent morning service in Washington, the lines were already forming in front of the big theaters passed, with continuous performance from one until midnight, with seventy-one neighborhood theaters to follow suit, all in full blast operation, many filled with children and youth, with reels of sports, prize fights, obscenity, infidelity, drink, and crime befouling their minds and defiling their hearts, while many of our churches are dark after the morning service. "I checked our churches Sunday, August 6," writes a Y. M. C. A. secretary of a suburban city near New York, "and out of ten churches only one was open Sunday night (The Missionary Alliance) but all five theaters were going full blast till 11 p. m., three hours long!" Add to all these abominations the Sunday commercial radio, "the prince and power of the air," America's Sabbath desecrator No. 1.

Going! Going! Almost gone—the American Sabbath, and with it a startling possibility, the Protestant Church as a power in the urban life of America, and rural America is little better.

## SUNDAY IS SALOON DAY

Do we paint a dark picture? We could in truth paint it black. We have not said anything about the crowded taverns, tap rooms, road houses, cocktail bars, beer parlors, dance halls, the liquor-selling clubs and restaurants open day and night on Sunday, a thing unheard of in pre-prohibition saloon days. Today the grocery is a grocery; the barman has become the barmaid, and 4% beer by legislative fiat has become a temperance drink. All of these forces are organized in an attack upon the American Sunday.

God "rested from all His work on the Sabbath Day." Man uses it for work with double pay, for commercialized sport, for mass desecration in Christian America.

God "blest it and sanctified it," man profanes and desecrates it. We do not have to go abroad to find "the Continental Sunday." We have it in the United States.

When the Sabbath goes, the Sunday School goes, the revival goes; and the church becomes a spiritual mausoleum. We will never revive the church until we restore the Lord's Sabbath.

## THUS SAITH THE LORD

Choose you this day whom you will serve.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways; nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and He will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Thus saith the Lord: "I am the Lord your God; walk in my statutes and keep my judgments, and hallow my Sabbaths; and it shall be a sign between me and you, that ye may know that I am the Lord your God."

"Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me; they walked not in my statutes, and they despised my judgments, and my sabbaths they greatly polluted; then I said, I would pour out my fury upon them to consume them."

The Fifth Commandment is the first commandment with promise to the individual "That thy days may be long upon the land which the Lord thy God giveth thee"; the Fourth Commandment is the first commandment with promise to the nation, "A sign between me and you, that ye may know that I am the Lord your God."

The slogan of many evangelists and church movements today is "back to the Bible." We are all for that. A slogan for the Lord's Day Alliance in the United States should be: "Back to the Sabbath—Remember the Day and keep it holy."

—The Lord's Day Leader.

## (FROM A SERMON—"WHAT THINK YE OF MAN?")

Ah, future's blackest night so foul,  
Holds naught but dread and fear.  
Grope on in darkness, poor lost soul,  
Seek in vain if thou desire,  
Hell's victims have no blest release.  
Yet in this blackness now I see,  
That nail scarred hand draws near—  
Alas! God's hand of love reached me,  
And to my soul speaks peace so dear.

—Ira J. Hoover.



# The Great Deceiver

Roy Schreiner

*When is waste not waste? When is a saloon not a saloon? When is a drunkard not drunk?*

(Answers to the above conundrums will be found throughout this article.)

First of all, we have scarcely been taken by surprise by the attitude of the liquor industry in the current food crisis. Those citizens and national leaders who optimistically hoped to impress upon them by an appeal in the name of humanity and patriotism the necessity for saving grain, may feel hurt and rebuffed—but in view of the consistent record of the liquor traffic, their amazement is a little hard to understand. Grain when fed to livestock and poultry to produce meat and eggs may be waste—we are therefore asked to reduce our consumption of meat and eggs. But grain when used to manufacture distilled liquors and beers isn't wasted at all, because . . . We can't follow the reasoning (?) but there must be something to it, when the heads of an industry point out so logically why they cannot cease production for a period.\*

Recently the Editor rode on a train from Philadelphia to Harrisburg that was extremely crowded. In order to get a seat he was forced to ride in the "lounge" car. During that hour and fifty minute ride, he was the only occupant of the car who did not at some time or other order an alcoholic drink. All the other passengers—including some young women in their early twenties, from their appearance—consumed at least one, and usually many more, glasses of whiskey, gin, beer and ale. According to the menus provided, those drinks are rather expensive—75c and more each. And in that short time, the drinkers all together spent well over \$25.00 for liquor alone.

*But that was not waste . . . the rest of us should stop wasting meat, poultry and eggs. By all means, don't shut down the worthy, respectable, gracious, distinctive liquor business . . .*

Again, there are saloons—that are not saloons at all, you understand. Oh, the old saloon would never come back, they promised faithfully back in 1932. Perish the thought! No, today we have beautifully outfitted (and dimly lit) cocktail lounges, cozy taverns, bar-and-grills, inhabited by distinctive, gracious and charming drinkers . . . Instead of the repulsive, bleary-eyed filthy drunkards of old times. Or do we?

A saloon, according to Webster's, is in this specific sense a "place where intoxicating liquors are sold and drunk; a grogshop." Winston is even simpler — "a

tavern or barroom." Because of the unsavory reputation of the pre-Prohibition saloon, however, the name fell into disrepute, so that it is extremely discourteous to call one of our beautiful modern cocktail lounges, taverns, or barrooms a saloon. *The only conclusion we can draw is that the saloon is extinct because only the liquor selling places before the iniquitous Prohibition amendment were technically saloons; every place opened after Repeal of the Amendment is perforce something else, Webster and Winston and all the dictionaries to the contrary, . . . . .*

Coming to the third\* conundrum, there is no such thing any more as a drunkard. He became extinct as the dinosaur with the coming of repeal. Nowadays, even the liquor traffic won't deny that "some men should not drink." (We presume that women are included in the generic term "men.") Those who "should not" drink, however, are not drunkards; they are alcoholics. They are sick people. Liquor has nothing to do with their condition, because alcoholism is a disease, but they shouldn't drink anyway. *Of course, they have thus far failed to produce a single alcoholic who acquired his disease apart from the use of alcohol, but they are working hard and their research should be able to demonstrate one any day now.*

An alcoholic, or a person predisposed to become an alcoholic is a pitiable person, and certainly can claim our sympathy. It is quite true that some persons are constitutionally unable to tolerate even small amounts of alcohol without becoming visibly affected, while others show very little effect after many drinks. Alcoholism is undoubtedly a form of disease, which affects persons of a certain peculiarly nervous and unstable temperament, who are also subject to many tensions and maladjustments of personality. They drink probably to escape such tension, but liquor has a devastating effect upon them. It is incredibly stupid to argue that because alcohol has so violent an effect upon them, that therefore alcohol is not to blame for their addiction. They would be tense and worried, and probably in ill-health without alcohol, but we have yet to see an alcoholic who has never drunk liquor.

The whole liquor industry, we might conclude from the above facts, operates as a great deceiver. They twist the meaning of words to conceal the true nature of their product; they associate it with surroundings that cannot long exist in the company of liquor; they play constantly upon the emotions of prospective customers, to blind their good judgment and entice them into the saloons and liquor stores. Notice when

next you see an advertisement for some alcoholic beverage just how skillfully they employ such means to attract people to their product. They rely on jargon, not facts; they could not stand public exposure of the facts. Liquor is subtly pictured in attractive surroundings, among gracious people; or (particularly beer) amid scenes of neighborly and familiar cheer. "Beer belongs" is the outrageous slogan recently adopted by the brewing industry in their intensive campaign to foist beer as a regular drink upon the American family. Consequently, it is hardly surprising that indiscriminating young people, inexperienced and still ignorant, are deceived by the great deceiver, and persuaded that it is "smart" to drink, that those who don't drink or don't keep liquor in their homes are simply outdated fossils. The tremendous influence of the motion pictures upon public morals is too vast a subject to discuss here, but it is well known that few pictures are released that do not depict drinking scenes as a natural concomitant of normal living.

The responsibility rests all too heavily, then, upon Christian people to expose to youth and unthinking persons the true nature of this former outlaw and perpetual deceiver. As it was written centuries ago, is true now—"Wine is a mocker and strong drink is raging."

\*Since the above was written, most distillers have agreed to a 60-day shut down though the situation is still confused.—Ed.

—The Church Advocate.

## In The Homeland

(Continued from page eleven)

us the characteristics of the cedar tree and how beautifully it compares with the traits of the true Christian, who is ever green, durable, fragrant, wide spreading and having that virtue that evil and destructive things do not cleave to him.

October 22. The weekly prayer meeting was well attended.

October 26. Bro. Lauver again took his text from Psa. 42:5, the theme being "Discouragement." Remedy: Constant communion with God. We do well to take heed to God's Word.

The Lord willing our revival meetings begin November 16 with Eld. John Byers as the evangelist.

We long to see souls break away from sin and get to God. Will you pray to this end.  
Ella M. Lauver

Christian Fellowship Mission, Massillon, O.

On October 19 we had our first baptismal service here at the Mission. Nine members were received into Church Fellowship. In all there were eleven that followed the Lord into baptism. We were very happy to have with us Bishop Henry Heisey who officiated in the reception of members, also Bro. and Sister Dale Ulery with their family. Bro. Ulery is a member of the Home Mission Board and the overseer of this work here.

We also put on a special drive for Sunday



School Rally. We had 225 in Sunday School. Our previous record was 191. Instead of dividing our classes as usual, we had the adult and the young people's classes together in the main chapel and Bro. Ulery taught the class. After Sunday School some more come in making between 250 to 260 present for the other service. Bro. Ulery gave a very timely talk in the opening of the service, then Bro. Heisey read and commented on the 18th chapter of Matthew. After the applicants had given their personal testimony they were received into church fellowship and were baptized by the pastor.

After the service many expressed their appreciation for the wonderful service we had. Some of them had never seen baptism by trine immersion.

Please pray for our new members. Two of them had to leave their home because of taking the plain way. Also pray for our work here. We need your prayers and words of encouragement. Stop in and visit us, or write us a letter and let us know that you are praying for us. We are just new in the Mission work and need the constant guidance of the Holy Ghost.

E. H. Hostetler

#### Ringgold Dist., Pa.

Revival services were held recently at the Waynesboro church with the Rev. William Lewis as evangelist. Special prayer groups met each evening before the service, and the Spirit answered with manifest results of one saved and five renewing and strengthening their covenants with God. We thank Him for His faithfulness in spite of our human limitations.

Dedication services for the Hollowell Church, which is in the process of expansion, will be conducted Sunday, November 23, with Bishop Amos Dick as the principal speaker. Harvest home and missionary meetings will be held Saturday, November 22, at the same place, and a special hymn sing is planned for Sunday evening, November 30.

Ruth M. Dourte

#### Granville

Our Harvest Home meeting opened Saturday October 26 and 26 with Bishop Luke Keefer and Elder M. S. Dourte as speakers. The young Girl's Quartet from Manheim gave selections in keeping with the topic of the program.

The topics were well rendered and rich truth from God's Word were brought forth to attentive listeners. The sessions were well attended. We were richly fed on these much needed subjects of the program. We had visitors from Lancaster, Juniata, Lykens Valley, Belleville and Ferguson Valley.

May God richly bless the speakers as they go forth in His service.

Ruth Freed

#### Vaughan Cong., Markham Dist., Ont.

October 5 was a day looked forward to for an all day Bible Conference, but we found that Providence had planned it otherwise when we heard that Mr. Jesse Baker, an old and highly respected resident in the community, had passed away. So it made it necessary to have a funeral Sunday a. m. instead of the Bible Conference, but in the p. m. the program proceeded as had been planned. Bro. Wm. Charlton from Stevensville and Bishop Jacob Ginder from Pennsylvania were guest speakers.

The wonderful truths brought forth from the word of God were very uplifting and inspirational to the large crowd present. Bro. Ginder remained for a two weeks' revival effort, in which he did not fail to declare

the whole gospel of God. The seed sown fell on good soil and three young people sought the Lord and found Him precious to their souls. The house to house visitation was also much appreciated. We pray that still others may walk in the light received.

On October 26, a most beautiful autumn day, a large crowd wended their way down across a meadow to a near by creek where these three young people were buried with Christ in baptism, namely: Gerald, Jean and Bruce Winger.

May God's richest blessing attend their pathway and may Bro. Ginder be blessed with many more souls for his faithful labours.

Marjorie Heise

#### Markham District

Visitors are always welcome at the Markham church. We have appreciated every one who has been with us recently.

On Saturday morning September 7 Bro. Earl Sider from Cheapside was with us, and gave us a message, then at the close of the evening service of this same day Sr. Mildred Brillinger was received into church fellowship. A baptismal service was held the following Monday evening.

Bish. E. J. Swalm was with us Sunday evening September 14.

Bish. J. T. Ginder who was the evangelist at Vaughan worshipped with us a number of times.

Our Love Feast was October 11-12. The presence of the Lord was very near in every session, especially Sunday morning when an ordination service was observed. Bro. & Sr. Roy Nigh were ordained to the office of Minister, and Bro. & Sr. Levi Steckley to the office of Deacon. Bish. Alvin Winger and Bish. J. T. Ginder had charge of this service.

A number of visitors stayed with us for Monday which was Thanksgiving day, and as it is our custom to have a church service on this day we were glad the visitors could enjoy it with us. Bro. Ginder spoke to us on the Theme "The man who remembered to turn back and be thankful." Luke 17:11-19.

On Sunday afternoon Oct. 26 a mixed chorus conducted by Bro. Harold Scheidel from Kitchener, Ont., rendered a program of sacred song, and in the evening Mr. & Mrs. John Fretz of Kitchener, recently returned from France, spoke to us about their work there.

We are happy to have a part in helping those less fortunate than ourselves. During October, 12 women's mending kits and 16 shoe repairing kits were packed and shipped. This proved to be very interesting work getting them together and ready for shipment.

Jean M. Brillinger

#### Knifley

Our hearts are made to rejoice as we have again witnessed the transforming power of our Lord in our revival at Evangel Chapel. Bro. John Minter came to us with heart stirring messages and a passion for souls. Mornings and a greater part of the afternoons were spent in visiting, visiting school houses and many homes. Also advertising our meetings by the aid of the public address system on the car.

Two young girls found pardon for their sins and are walking with their Saviour. One young lady had the writer take her five miles to make a confession. When the confession was made and we were starting the car to come home she took a deep breath and said, "My burden is all gone." Two all day suckers caused a great burden on her heart. How heavy little sins will weight

us down. Three others sought the Lord for sanctification and God gave victory to each soul. From this revival came requests for baptism and uniting with the church.

Young parents walked several miles carrying their babies missing only a few nights. Many of the community said, "This is like the oldtime revival we had 17 years ago. May God bless Sr. Minter for her sacrifice making it possible for Bro. Minter to come and share the burden with us.

Opportunity was also given for parents desiring to dedicate their children. Five were dedicated and we are praying that they will early seek the Lord.

Bro. & Sr. Paul Hess and daughter are with us a few days. Bro. Hess is helping to paint the church roof and doing repairs on the clinic steps.

We do appreciate this sacrifice and trust God to bless and use this young consecrated man to his glory.

Mrs. Irvin Kanode

#### Hummelstown, Pa.

We wish to bring a brief report of our revival meeting held in the Brethren in Christ Church at Hummelstown, Pa. Our revival services opened on the evening of September 14 and continued for three weeks with nine souls kneeling at an altar of prayer of which some have received definite help, while others in the meeting received help also.

We were blessed with special soul stirring messages from God's word. The meetings were quite well attended, Bro. Christ Moyer from Elizabethtown being the evangelist. We pray God's blessing on our brother as he goes to other fields of labor.

Clayton M. Engle

#### Bethel Congregation, Merrill, Mich.

Our fall Lovefeast was October 18 and 19. Bro. and Sr. Wm. Engle, their children, and Treva Engle from Ohio were with us. There was also a good attendance from our other Michigan churches. We enjoyed a season of very blessed fellowship with each other in the Lord. We appreciated Bro. Engle's messages and their family group singing. Another guest on Saturday was Bro. Donald Heer who at that time was holding evangelistic meetings at Gladwin.

The latter part of the summer the Granthamaires sang for us one Sunday night. Another Sunday night the young People of Mooretown, Mich. came and gave us an interesting program. The H. P. Heisey family from Ohio were with us one night in the interest of the work of the Beneficiary Board.

G. French

#### Special Meetings at Cheapside

We, at Cheapside, were greatly favored during the week of Sept. 28 to Oct. 5 in having Eld. Walter Winger with us.

His inspiring messages from God's Word, though evangelistic in their appeal, were interwoven with very interesting accounts of his experiences as a missionary on the field.

One precious young sister knelt at the altar of prayer. God met her and satisfied her soul. She expressed her feeling that this meeting was meant for her.

Each evening Bro. Winger sang a verse of Jesus Loves Me, in native tongue for the children. The young people also enjoyed a talk based on Matt. 6:33, "Seek first the kingdom of God and His righteousness."

His life of consecrated service, his enthusiasm, though retired from active field service, and his heart felt appeals for Christian youth to give their lives to God for sacrifice and service, touched our hearts.



We pray there might be a ready response to the call of God even from our numbers.  
Earl Sider

#### Clarence Center, New York

September 28th Rev. John Leech, an English member of the Regions Beyond Missionary Society in India, was our guest speaker at both morning and evening services. We received a great blessing from the messages he brought.

Our Fall Lovefeast was held October 4 and 5 with Bish. E. J. Swalm and Eld. Percy Cassel as our visiting ministers. Sunday morning Bish. Swalm preached an awakening sermon on Deeper Things. The presence of the Lord was deeply felt at this service. The evening message brought by Bro. Cassel was also a challenging one. It reminded us that we must not be slothful, but be on our guard against the insidious attack of the devil if we are to be kept true to the end.

#### Spring Hope, Pa.

Bro. and Sister Dick were with us, Saturday October 4 and gave us a service. They seemed to bring India and its needs a little closer than ever before. May God richly bless them as they continue in His service.

We held our Rally Day October 19 and many expressed themselves as being encouraged and desirous to press on in a greater way for the advancement of the Sunday School. Bro. Walter Winger was with us and gave a very inspiring talk on "How to Increase our Sunday School."

Jesse K. Oldham

#### Howick, Ontario

On the eighteenth of October we met at our newly purchased church in Fordwich for our fall love feast, which was enjoyed by all. The following day (Sunday) was Bible Conference and the Dedication Service was held in the afternoon. The church with seating capacity of over three hundred was packed with people of various denominations. Bishop E. J. Swalm preached the Dedictory Sermon and a Dedictory Prayer was offered by Bishop A. L. Winger. We were happy to have two other bishops also present, namely: Bishops Shoalts and Gilmore. A number of ministers from our various other districts were also present.

Special numbers in song by the Wainfleet Male Quartet were very inspiring and we were made to feel our responsibility greatly in launching forth for precious souls. We would ask an interest in your prayers on our behalf that we may hold forth the soul saving gospel as was preached in years gone by, by the Methodists in this church.

"Just As I Am."—Wherefore he is able also to save them to the uttermost that come unto God by him (Heb. 7:25).

A man may go to Heaven

Without health

Without wealth

Without fame

Without a great name

Without learning

Without big earning

Without culture

Without friends

Without a thousand other things,

But he can never go to Heaven

Without Christ!

—Christian Digest

## The Spiritual Preparation Of The Minister

I. I. Friesen

THE spiritual preparation of the minister is a prime necessity. If a minister spends all his time in preparing sermons and does not prepare himself, he is making a great mistake. Far more important than what a minister can do about his sermons is what he can do about himself. A recent writer has said, "Preaching is not the art of making a sermon and delivering it. It is the art of making a preacher and delivering that." Paul speaking unto the elders of the church says, "Take heed therefore unto yourselves and to all the flock." He tells them to take heed to themselves first, for only then can they really feed the flock. The spiritual preparation of ourselves as ministers is therefore of first importance if we are to be faithful ministers to our people.

This spiritual preparation is, however, by no means always an easy matter. Before a minister realizes it he may fall into certain habits and attitudes which make spiritual preparation a very difficult thing. Let us ask ourselves what some of these hindering things may be.

There is, first of all, the danger of being so busy with many things in our ministry that we find no time for spiritual preparation. In these days the minister finds himself in a complex and difficult setting. Tremendous demands are made on his mind, heart, time and energy. He is faced with a constant round of duties, for a minister's work is never done. Unless he takes time for spiritual preparation, these demands are sure to wear him down so that he loses his effectiveness in the ministry, because like Martha he is "careful and troubled about many things," and fails to choose the good part for which our Lord commended her sister Mary.

A second danger which hinders us in our spiritual preparation is the habit of applying the truth to others and not to ourselves. A minister is constantly thinking of how to feed his flock. This is commendable but the danger is always present of neglecting to feed himself. A minister may be like the town baker who distributes loaves to others but himself starves to death. If we are to be spiritual in our ministry, we must allow the Word to speak to us, for we need to check ourselves against the standards of God as well as those to whom we minister. In other words, we need to study the Bible for the truths and lessons we get out of it for our own souls.

A third danger that hinders spiritual preparation is a spirit of professionalism

in the ministry. Just because we deal so much with spiritual things there is the danger of their becoming common to us. Each year there are so many sermons to preach, so many marriages and funerals at which to officiate etc. We become mechanical or professional in our duties and perform them without zeal or fire, forgetting that we are dealing with imperishable souls that have an eternal destiny and are the ones for whom Christ died.

Finally there is the danger of succumbing to a spirit of defeatism or a sense of futility in our ministry. We see how strongly entrenched the evil in the world seems to be. We see how small a portion of the whole we are touching. We see how little our labours seem to have accomplished. Such a spirit of defeatism in a minister makes him a poor leader of his people. Such a spirit can only be overcome by a deeper spiritual preparation of the minister which fixes his eyes on a living and loving Lord who still performs miracles even in our day.

After a consideration of these negative habits and attitudes, let us look at some positive things that can help a minister in his spiritual preparation.

First among these is prayer. Chalmers has said that most failures in the ministry are not due to a lack of visiting, or study, or of organizational activity but to a lack of prayer. Prayer replenishes our lost virtue and the energy which the toil of passion has taken from us. The early disciples wanted to give themselves to prayer and the ministry of the Word. We notice here that they put prayer first and regarded it as something that was so taxing and toilsome as to demand their best strength. There are many things that would drive a minister to his knees. Like Moses he sometimes feels like saying, "Wherefore layest thou the burden of all this people upon me? Have I conceived all this people? Have I begotten them that thou shouldest say unto me, Carry them in thy bosom? I am not able to bear all this people alone, because it is too heavy for me." The parable of the friend at midnight may be called the preacher's parable supreme, for he too must say, "A friend of mine in his journey is come to me and I have nothing to set before him." Let us realize that only by dwelling in the presence of our Lord can we receive the message needed by our people, for a sermon like a river must begin in the sky.

A second help in spiritual preparation is deep humility. Sometimes the very re-



spect which our office receives may foster spiritual pride and make us insensible to our own defects in the sight of God. Because we are constantly standing before others we deceive ourselves into thinking that we are better than others. However, a proud heart is not spiritually prepared to serve God. We may well ask ourselves, "Who maketh thee to differ from another? What hast thou that thou didst not receive?" There are many factors in our ministry that should make us humble. There is first of all the magnitude of our task. As ministers we are to be incarnations of the truth we preach. In a certain sense the Word is to become flesh in us. Then we also have responsibilities for others. We are to present every man perfect in Christ Jesus. Such tasks are indeed humbling in their appalling responsibility. On the other hand, any success we may have in making spiritual progress in our own lives or in helping others must be credited to God. It is God who takes our five loaves and two fishes and makes them a banquet for hungry souls. We are but unprofitable servants.

A third help in our spiritual preparation is a deep consecration of ourselves to God. Such a consecration and surrender to God makes it possible for God's Spirit to guide and direct us. Such a surrender and consecration is also the basic condition for the receiving of an infilling of the Holy Spirit, and Pentecost teaches us that spiritual power came to the disciples only when they are filled with the Holy Ghost.—*The Mennonite*.

## Relief and Service News

### Need Continues in Austria

"I have been here in Austria for one year now, and the food situation has not become one bit better. In September 1946 the official calory level was 1550, and now in September 1947 the calory level is still 1550. Under such emergent conditions a person can struggle through for one year, but when it continues the same the second year and more, the burden becomes progressively heavier and unbearable because of the long background of suffering and deprivation.

"With . . . a summer of killing drought behind us and the prospects of another fuelless and frigid winter ahead, the total picture is frankly blacker than ever before. Every problem is becoming more and more severe. Out of the host of problems three stand out to us: tuberculosis, old people, and refugees.

"We are giving packages to people between the ages of 25 and 40 with open t.b., but aid is still sorely needed for those with active t.b. in this age bracket, plus all of those with t.b. over forty years of age. A total of 60,000 old and economically poor people over 70 years of age are in desperate need of help. City officials are besieging us with requests to help them. Refugees are living like animals in and around the railroad stations, as they make Vienna a transient center for eastern Europe. Aid to them is negligible. These are the severest of the severe problems in which help is desperately needed and seemingly not forthcoming. Vienna and Austria are still sending out S.O.S. signals."—Bert Smucker.

### Day of Prayer for Peace

One reads and hears much in these days about tense relations with other nations, and it is important that we as Christians maintain a stable and consistent attitude on

this question. There is serious danger that we unconsciously absorb some of the un-Christian emotions of hatred and suspicion which are manifested so freely about us.

The Peace Section suggests that in all of our churches a Day of Prayer for Peace be observed on the Sunday of November 9. On this day it is strongly urged that special emphasis be given to public and private prayer; (1) that God's will might overrule in the affairs of the nations; (2) that the world may be spared the judgment of a third world war; (3) that the hearts of evil rulers be touched; (4) that whether under freedom or persecution, our people may give a strong and clear witness for the way of Love; (5) that the door may open for a positive witness through relief work in Russia; (6) that we ourselves may have strength and courage to maintain a forgiving spirit toward all men.

### Mental Health Services

Walter Temple, of Allentown, Pennsylvania, has been appointed to serve with Titus Books and Dr. Paul Nase on the East Coast Planning and Advisory Committee in the development of the Brook Lane Farm (the home for mentally ill located at Leitersburg, Maryland).

### Literature on Military Conscription

*The Christian and Conscription*, by Edward Yoder and Dan Smucker, is a very timely booklet in view of the probable consideration of compulsory military training, in Congress during the next few months. The critique given on CPS and on Conscription, as well as the chapter on Chartering our Post-war Course are particularly pertinent and helpful. Copies are available for 25c each from the Mennonite Central Committee, Akron, Pennsylvania.

## News Gleanings

### Do You Know That:

Crime costs the U. S. over fifteen billion dollars every year which is one hundred and eleven dollars per person?

We have an army of over 3,000,000 active criminals, which is equal to the population of Scotland?

Our drink bill last year was over \$7,000,000,000 which is \$54 per person?

75,000,0 attend the movies every week to view Hollywood's degeneracy?

There are 10,000 villages without a church?

15,000,000 children under 12 years of age receive no religious training whatsoever?

There are over 100 heathen temples in the U. S. burning incense to heathen divinities?

In Montana there are over 1,600 school districts without pastoral oversight?

In Colorado, Oregon, New Mexico and other western states there are whole counties without a church or Sunday school?

There are multiplied thousands in our larger cities utterly untouched by Protestant Christianity?

"Is it nothing to you, all ye that pass by?" (Lam. 1:12.)—Selected.

### Religious Ignorance Of Delinquents

John S. Cowdill, chief probation officer of San Mateo County, California, believes that the chief reason for the abundance of juvenile

delinquency is that "nine out of every ten youngsters received in the Probation Department have never been to church."

### Call for Help

Protestants in Indonesia have been appealing to the mother church in Holland for aid. Only nine ministers remain in the vast Dutch Indies, one single missionary being left in the huge island of Sumatra. At least fifteen workers are asked to come from Holland at once if the bare minimum of work is to be maintained.

### We Pray for 100%

Church membership is listed in the official biographies of only 154 of the 531 senators and representatives who make up Congress. It is believed, however, that ninety per cent are church members, though they do not list that fact.

### Pastor Resigns Over Gift From Liquor Club

DuBois, Pa.—The Rev. Thure A. Homer, 65, is awaiting a call from another congregation following his resignation as pastor of the Lebanon Evangelical Church here because the Board of Trustees accepted a gift from a local social club which operates a bar.

The gift was accepted last May. All through the summer Mr. Homer pleaded with the trustees to return the money.

"I read them letters from Dr. Felix V. Hanson, of Jamestown, N. Y., president of our conference, and Dr. P. O. Bersell, of Minneapolis, president of our synod, asking them to return the money," Mr. Homer said. "The congregation voted 44-30 to retain the gift. I had to do what was right—I could do nothing but resign."

The DuBois Ministerial Association, at a formal meeting after Mr. Homer's resignation, voted the ex-pastor its unanimous support.

### They Also Served

A hearing in June was held regarding the \$1,229,000 former "frozen fund" which accumulated from the labors of C. P. S. men doing dairy farm and other similar services. At the hearing, Betty Jacob of the National Service Board pointed out the financial contributions made by C. P. S. to the government: "During the period of Civilian Public Service administration, from June, 1941, to March, 1947, 8,237,866 man-days were contributed by these men to work of national importance. Computed on the basis of an army private's original pay of \$50 a month, this figure represents a contribution of \$13,729,775 to the United States Government. In addition to this invisible financial gift, the religious agencies carried almost the total cost of maintenance and administration of camps from 1941 to 1947. This figure amounts to approximately \$8,000,000. Added together, this represents a saving of at least \$21,729,775."—Washington Letter.